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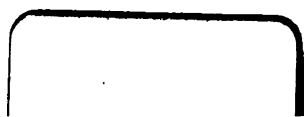
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Christian Faith and Practice.

B E I N G

An Attempt to exhibit the Doctrines and Precepts of the New-Testament in a concise and easy view, chiefly in Scripture Language, for the Assistance of Christians of all Denominations in recollecting the main Articles of their common Profession.

I n T H R E E P A R T S,

C O N T A I N I N G

PART I. The capital Articles of Christian Faith.

PART II. The apostolic Doctrine of Salvation by believing in JESUS CHRIST.

PART III. The principal Heads of evangelical Duties.

By SAMUEL LANGDON, D. D.

Pastor of the first Church in Portsmouth in New-Hampshire.

Joh. 7. 17. If any Man will do his Will, he shall know of the Doctrine, whether it be of God—

Joh. 13. 17. If ye know these Things, happy are ye if ye do them.

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A Summary of Christian Faith and Practice.

INTRODUCTION.

THAT growing disregard to the glorious Gospel of the blessed God, which appears every where among the present Professors of christianity, cannot but deeply affect every one who knows the excellency of this wonderful revelation of divine mercy.

For the sake of a christian name, multitudes claim the privilege of baptism ; but very few consider what is implied in the christian profession. The greater part content themselves with vague superficial notions of religion, and are formal and superstitious, or careless and licentious. Numbers live in the neglect of the duties of private devotion, and shew much indifference to public worship ; though they call themselves christians, they walk according to the course of this world, shew little respect to the plainest commands of the Gospel, and hold no communion with Christ and his Church in the Lord's supper ; or prophanely prostitute that distinguishing pledge and seal of our holy profession to secular views. And even among those who assume more of the christian character, the spirit and power of godliness give place too far to the form ; and because iniquity abounds, the love of many waxes cold. The churches are divided,

and subdivided; under various modes and party names; and while they glory in men, and worldly distinctions, they are betrayed into angry contentions; and often forget the most essential principles of christianity, especially that fundamental law of Christ—*that his disciples must love one another*. We rarely see brethren of the *same church* so firmly united as they ought to be in faith and charity, or sufficiently mindful of the great ends of christian fellowship. They are too negligent of mutual watchfulness and brotherly admonition, and too easily give way to suspicions and secret grudges, envy and strife; and thus the peace and order of the church is frequently disturbed, and evangelical discipline gradually abates. And when professors are departing from the *faith and obedience* of the gospel, not receiving the love of the truth, but having pleasure in unrighteousness, the *Spirit of falsehood* takes advantage of the times, dresses up religion in new shapes, deludes men with fables, and absurdities, and inspires them with wrath and hatred under the cover of zeal for God: the consequence of which is, a more general apostacy from the faith, and grosser corruption of morals.

WHATEVER variety of causes may have concurred to sink the churches into the present low state, all may be sum'd up in this one general cause, viz.—*That christians have turned away their attention from the plain doctrines and precepts of the gospel, as they were at first preached, in their genuine simplicity, by Jesus Christ and his Apostles*. Therefore they who desire to see christianity recovering it's primitive appearance and power, must wish that professors may be reminded of the words of our Lord Jesus Christ, and led more seriously and closely to attend to those doctrines of the gospel which constitute the *faith* of all believers, and those precepts of godliness which are the rules of their obedience. In order to this, every christian, in his proper sphere, may lend some assistance; and every method which hath a tendency to promote the knowledge and practice of primitive christianity, may be of some advantage to the Church.

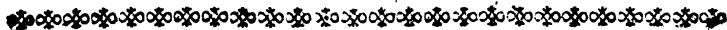
THIS

THIS is the design of the following Summary ; which claims no farther regard than as it may be subservient to this valuable purpose. If Christ and his Apostles have delivered to us a *complete System of divine truth*, this *same System* ought to stand as clear as possible in every christian's mind, that he may be firmly established in the belief of it. In order to this christians must see with their own eyes, view the scriptures in their original simplicity, observe the mutual connexion of the doctrines revealed, attend especially to those which *distinguish the gospel* from all other schemes of religion, and believe only upon full conviction of the truth. He that hath collected *no certain principles* of religion from the holy scriptures, must be supposed hitherto to have read them without understanding, and may properly be said to *believe nothing* ; and he who hath formed his notions of religion merely upon human writings, *believes men*, and not *God*. Yet christians need some assistance in gaining a clear and perfect view of the Gospel ; and this is the proper design and use of all preaching and writing upon the scriptures. Therefore, (whatever may justly be objected against human creeds and confessions, when set up as standards of faith in competition with the scriptures) so far as any compendium of religion only serves to lead christians, especially such as are but babes in Christ, to a better acquaintance with the oracles of God, it may be admitted upon an equal footing with all other human writings, and escape the severity of such a censure.

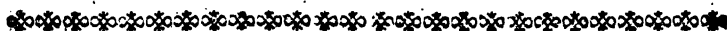
THE Writer of these sheets desires no more : his aim is only to remind christians of what they have learned from the word of God, and lend some assistance to those who desire to fix their thoughts upon the most important instructions of the Gospel. His earnest wish that all christians may consider their declensions, and repent, and be more united in the acknowledgement of Christ, the obedience of faith, and the hope of eternal life, by recollecting the main doctrines of the new Testament, is all his apology for attempting such a general view of the christian

stian religion. He is too sensible of the obscurity of his name, and how largely he shares in human imperfections, to have the least thought of imposing his own views of the gospel upon any, by dogmatical assertions. Yet, as he endeavors to speak as much as possible in the very language of the Scriptures, and hath sincerely aim'd to represent every truth in the most simple manner, according to the divine Oracles, he cannot but entertain some confidence, that he expresses the sentiments of the generality of christians who have read the new Testament with care, as well as his own. What he now offers to the public was indeed primarily intended for the particular benefit of his own flock ; but his satisfaction will be increased if it may be more extensively useful.

If any thing *essential* to christian faith and practice is omitted in this Summary, the Writer will accept it as a great kindness, if some friendly hand will correct the inadvertence. But it will give him no concern to be charged with neglecting any thing which depends merely upon the authority of human schemes, or the peculiarities of a party. On the contrary, it will afford him no small satisfaction to find he hath kept all *doubtful questions and strifes of words* out of view, and said none other things than Christ and his Apostles have plainly delivered : nor will he be wholly disappointed in his aim, if only some of the weakest christians should be taught, by this brief account of christianity, what are the first principles of the Oracles of God.



A



A Summary of Christian Faith and Practice.

PART I.

CONTAINING

The Capital Articles of Christian Faith.

A R T. I.

OF GOD.

There is one
God, the Cre-
ator of all
things.

***** HERE is one God and Father of Eph. 4. 6.
***** all, who is above all, and thro'
***** | T | all, and in all, whose name alone Exod. 6. 2, 3.
***** is JEHOVAH, the *Almighty and* Psal. 83. 18.
***** *Everlasting God.* He is the liv- Gen. 17. 1.
ing and true God, and besides him there is Isa. 44. 6.
no other. He made Heaven and Earth, men 1 Cor. 8. 5, 6.
and all creatures, and he preserveth them all. Neh. 9. 6.
The heavens declare his glory to all mankind,
by shewing them, from day to day, and from Psal. 19. 1,
night to night, the wonderful works of his 2, 3.
hands: for the invisible things of God from
the creation of the world are presented clearly
to view, being notified to every attentive ob- Rom. 1. 20,
server by the things which are made, even his 21.
eternal power and Godhead. But God hath
more perfectly revealed himself to man by his Psal. 147. 19,
Word, which assures us that *He is*, and that 20.
He is a rewarder of them that diligently seek Heb. 11. 6.
him.

God.

Joh. 4. 24.
Heb. 12. 9.
Act. 17. 23,
—29.
Psal. 90. 2.
and 102. 26,
27.
Jam. 1. 17.

God is a Spirit, invisible, eternal, and infinite ; the Father of Spirits, in whom we live, and move, and have our Being. He continueth the same from everlasting to everlasting, and with him is no variableness or shadow of turning. To him all perfection of nature and blessedness must be ascribed ; and we must worship him in spirit and in truth, as that glorious Being who giveth unto all, life, and breath, and all things.

God is supreme Lord of all.

Psal. 93 1—4.
66. 7.

Dan. 4. 34.
35.

Isa. 40. 12—
17.

Job 33. 13.

Jer. 32. 27.

Isa. 40. 26.

Psal. 147. 4—9

Matt 6. 26—

50. 10. 29. 30.

Isa. 44. 7.

1 Tim. 1. 17.

6. 15, 16.

HE alone, who at first created, upholds all things by the word of his power, and maintains an universal government over all the works of his hands as their supreme Lord. He ruleth by his power forever, and doth according to his Will in the army of heaven, and among the inhabitants of the earth, and is accountable to none of his creatures for any of his proceedings. With equal ease he directs and governs the greatest things, and the least ; numbers and orders the hairs of our heads or the stars of heaven ; takes care of swallows, or of the ravens, sparrows, and lilies of the field ; and overrules the most minute events of the present time, and of all ages, yet to come.

He is the King eternal, immortal, invisible, the only wise God : the blessed and only Potentate, King of Kings, and Lord of Lords ; who only hath immortality, essentially in himself, dwelling in the light which no man can approach unto ; whom no man hath seen or can see ; to whom be honor and power everlasting. Amen.

The divine
Essence unlimited.

1 Kings 8. 27.

— 3. 23,

God is every where present. His Being is unlimited. The heaven of heavens cannot contain him. He is a God at hand, and afar off ; for he fills heaven and earth. He sur-
rounds

rounds us on every side, and we cannot go from his presence or flee from his Spirit : he compasseth our path and our lying down, and is acquainted with all our ways. There is no darkness, nor deep retirement, where the wicked can hide themselves from God.

Psal. 139. 1-12.

Job 34. 21, 22.

INFINITE Knowledge, Wisdom, and Power belong to God. He knows all his works from the beginning of the world. His understanding is infinite, comprehending all things, whether past, present, or future. Nothing can escape his notice ; for his eyes are in every place, beholding the evil and the good ; he looketh unto the ends of the earth, and seeth under the whole heaven ; he searcheth our hearts, and understandeth our thoughts afar off : Neither is there any creature which is not manifest in his sight ; but all things are naked and opened unto his view. Wisdom and Might are his, and from him, as the fountain, all the wisdom, knowledge, and power of angels and men are derived. He is the great, the mighty God, the Lord of Hosts ; great in counsel, and mighty in work. His counsel shall stand, and he will perform all his pleasure, for with him nothing is hard or impossible. All his works manifest his infinite Wisdom and almighty Power ; and it becomes all creatures to submit to his Will, for all his ways are right. His Wisdom is unfathomable by any finite understandings ; he cannot be instructed by his creatures ; nor does he stand in need of any thing from them ; for of him, and thro' him, and to him are all things, to whom be glory forever.

The infinite wisdom and power of God.

Act. 15. 18.

Psal. 147. 5.

Isa. 46. 10.

Prov. 15. 3.

Job 28. 24.

Jer. 17. 9, 10.

Psal. 139. 2.

Heb. 4. 13.

Dan. 2. 20,

21, 22.

Jer. 32. 17—

19.

Isa. 46. 10.

Gen. 18. 14.

Matt. 19. 26.

Prov. 3. 19,

20.

Matt. 6. 10.

Hos. 14. 9.

Rom. 11.

33—36.

God is essentially holy ; free from every moral blemish and impurity, and irreconcil-

ably holy.

Psal. 5. 4,

able 22. 3.

JAM. 1. 13, 14. able to all wickedness. It is not possible that God should be tempted with evil ; neither can he tempt or encourage any man to sin, or take pleasure in the workers of iniquity.

Isa. 6. 3. Angels and Saints in heaven proclaim the glory of God, as exalted in holiness, and worthy of all honor, because *He only is holy, who is the Lord God almighty.*

Rev. 15. 3, 4. *All moral perfections are to be attributed to God.*

JUSTICE, Goodness, Truth, Mercy, and every other moral Perfection, are to be attributed to the divine Nature. God's Throne is founded on Justice and Judgment, and as Judge of all the earth he can do nothing but what is right. He is righteous in all his ways, and holy in all his works ; and all creatures are governed by *Laws* suited to their respective natures, Laws which are perfectly wise, just, and good. He is good unto all, and his tender mercies are over all his works ; and he is giving continual testimonies of his goodness and patience towards ungrateful and sinful men. He is the faithful God, who cannot lie, but will perform his word, so that neither his promises nor threatnings shall fail. When he enters into judgment, he will not acquit the wicked : But he is long-suffering, not willing that any should perish ; and he defers the execution of his threatnings, that by his goodness and forbearance men may be led to repentance.

Though he hath determined to punish the world for the evil which is in it, and the wicked for their iniquity ; yet God is merciful and gracious, rich in benignity unto all that call upon him, ready to pardon all manner of sins, according to that special covenant, confirmed by his oath, in which he hath promised to save all who trust in that wonderful mercy abundantly made known in the Gospel.

THESE

THESE are some of the glorious characters of God by which he hath revealed himself to man. But how small a portion is heard and known of him ! Who can by searching find out the Almighty unto perfection ? The knowledge of God is wonderful ! of boundless extent ! The mind of man can never trace it through it's everspreading dimensions. But from the holy Scriptures we may gain all that knowledge of the nature and glorious attributes of God, which is necessary to lead us to the enjoyment of consummate happiness in him.

God is incomprehensible.

Job 26. 14.

Job 11. 7, 8, 9.

Psal. 139. 6.

A R T. II.

Of the holy Scriptures.

THE holy Scriptures of the old and new Testament, as contained in our Bibles commonly used, and which are acknowledged by Protestants to be canonical, all christians are to receive with the highest reverence as the WORD OF THE LIVING GOD. They were written by holy Men of God, as they were moved by the holy Ghost : And being given by divine inspiration, they are to be regarded as the only *Rule of Faith and Practice*, by which all doctrines must be tried, and our whole conduct in matters of religion governed. For whatever variety is found in those sacred books, they are all adapted to our improvement in knowledge and holiness, being profitable for doctrine, for reproof, for correction, and for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works ; and they are able to make us wise unto salvation, through faith in Christ Jesus.

1 Thess. 2. 13.

2 Peti. 20, 21.

2 Tim. 3.

15—17.

MORE especially, *The Gospel of Jesus Christ*, contained in the writings of the new Testament, is the last, the clearest, and most complete revelation of the Will of God for the eternal salvation of sinful men ; so that we are neither to expect, nor desire, any farther revelation from heaven to guide us to everlasting life.

- Heb. i. 1. God, who at sundry times, and in divers manners spake unto the Fathers by the Prophets, hath in these last days spoken unto us
 Eph. i. 7, 8, 9. by his SON ; by whom he hath made known the abundant riches of his wisdom and mercy in the redemption of the world. This revelation of his Will is emphatically called—*The Gospel*— ; because it brings good news from heaven to miserable men, and opens the whole mysterious method in which God is, in Christ,
 Luk. 2. 10, 11. reconciling the world unto himself, not imputing unto men their trespasses. It contains a faithful account of the Person, doctrines, miracles, crucifixion, resurrection, and glory of
 2 Cor. 5. 18, the Son of God, who came into the world to
 19. save sinners ; and instructs us in all things
 1 Tim. i. 15, necessary for our salvation by him.
 16.
 Act. ii. 14.

A R T. III.

Of Jesus Christ the Savior of the World.

The distinguishing faith of christians.

- J**ESUS of Nazareth, who was crucified by the wicked hands of the Jews as an Impostor and Blasphemer, was the very Messiah promised under the old Testament, pointed out by all the Prophets as the *Savior of Israel*, and earnestly expected by the people of God. Therefore, the *distinguishing Faith* which all christians profess, may be thus generally expressed,
- Joh. i. 41, 45.
 Luk. i. 68— 75.

pressed, viz.—JESUS OF NAZARETH IS THE CHRIST, THE SON OF THE LIVING GOD, who came into the world to save sinners, and was delivered up to be crucified for our offences and raised again for our justification.

THE character of *the Christ* is given to Jesus, because he is eminently God's *anointed*, sustaining those three high offices of a *Prophet, Priest, and King*, to which men were anointed for the service of the church and kingdom of God under the old Testament. In the Person of Jesus Christ all these offices are now united; and he performs every thing implied in them, for the benefit of his church under the new covenant. Being the *Son of God*, as well as the *Son of man*, and having been anointed of God with the holy Ghost, and with power, Jesus Christ is perfectly qualified for the faithful discharge of all these offices, and without the least failure accomplisheth every thing belonging to them, according to his Father's Will: so that the people of God, committed to his care, may depend wholly on him for wisdom, righteousness, sanctification, and redemption, and obtain all the blessings of grace and glory by him, as the only *Mediator* betwixt God and man, and the complete *Head and Savior* of all that trust in him.

ALTHOUGH we cannot form adequate Ideas of the full import of this distinguishing character of Jesus Christ, that *He is the Son of God*, for no man knoweth the Son, but the Father; yet God hath declared him to be his *Son* by repeated testimonies from heaven, and that in such a peculiar sense, as implies the nearest relation to, and most intimate union with the Father. No other Beings, whether

Jesus is the
Christ.

Psal. 89. 19—

37.

Isa. 61. 1.

AA. 10. 38.

Psal. 2. 2.

Coloss. 1. 19.

20.

Joh. 8. 29.

1 Cor. 1. 30.

31.

Eph. 1. 3.

1 Tim. 2. 5, 6.

Jesus is the
Son of God;

Matt. 3. 17.

17. 5.

men

men or angels, are called *the Sons of God* in the same emphatical manner : for to which of the angels said he, at any time, *thou art my Son this day have I begotten thee* ? He is the *only begotten Son*, which is in the Bosom of the Father, who hath made known that God whom no man hath seen at any time, or can see.

CHRIST is called the Son of God, on account of his miraculous conception by the power of the Holy Ghost, in the Virgin Mary's womb ; and also because God raised him from the dead, and exalted him to his throne in the highest heavens. But these were only *subsequent* declarations of his filial relation to God, and that with more immediate respect to his humanity : for he had the same honor and glory with the Father, as his *Son*, before the world was, and was sent by him, under this character, into the world. He is before all things ; the image of the invisible God ; the first born of every creature.

As his Son, God hath appointed him *heir* of all things ; by whom also he made the worlds ; and by whom he upholds and governs all things. No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. The Father dwelleth in him, and he in the Father. He is the brightness of the Father's glory, and the express image of his Person ; so that the Father and the Son are one, by an intimate incomprehensible union, and whatsoever things the Father doth, these also doth the Son likewise.

THE Son of God hath every divine character ascribed to him in the holy scriptures. As God manifests himself by his word and works,
all

all that is known of him, in both these ways, is known only as he declares himself *in and by his Son*. Jesus Christ is named the **WORD OF GOD** : for he is that glorious Person by whom God speaks, and manifests all his wisdom and power ; whose voice was heard when the world was made ; who then spake, and it was done ; who commanded, and it stood fast. This *Word* was in the beginning with God, and was God. By him all things were made, and without him was not any thing made which was made. He created all things that are in heaven, and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers, all things were made by him and for him ; and he is *before* all things, and by him all things consist, and are upheld. He is the *true God* ; in whom all the characters of God are most expressly revealed and rendered conspicuous ; to whom divine worship is to be paid by men and angels, according to that command—*And let all the Angels of God worship him*. His name, according to Isaiah's remarkable prophecy, is, *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace* : for all that is said of Jehovah in the old Testament, is spoken of God as made known through his Son Jesus Christ, in whom all the glory of the Father is revealed.

Rev. 19. 13.

1 Cor. 1. 24.

Joh. 1. 1—4.

Col. 1. 16,

17.

1 Joh. 5. 20.

Heb. 1. 3.

Rev. 5. 12, 13.

Heb. 1. 6.

Isa. 9. 6, 7.

Christ is the Son of man.

Joh. 1. 14.

Joh. 5. 27.

Heb. 2. 14—

18.

Matt. 1. 23.

1 Tim. 3. 16.

Coloss. 2. 9.

THE *Word of God was made flesh*, and dwelt with men on earth, and so became the *Son of man*, and was truly man, being a partaker of our flesh and blood : and therefore his name is also called, *Immanuel, God with us*. In Christ Jesus God was manifest in the flesh, and in him dwelt all the fulness of the Godhead bodily.

Jesus is the
great Pro-
phet.

JESUS CHRIST, as *Mediator*, is a *Prophet and Teacher sent from God*; who hath made known all his Father's Will to men, testifying the wrath of God against all who continue in sin, and promising eternal life to all who repent and believe the Gospel. He is that *great Prophet* whom God promised to raise up, like unto Moses, to whom all are commanded to hearken. He is greater than Moses and all the antient Prophets, for he was sent down from heaven immediately from the Father, as his Son, appointed over his own house, and he speaks with all his Father's authority. He hath delivered all the words which the Father gave him a commandment to speak, and so hath completed the revelation of the mind and will of God to men, in the scriptures of the new Testament, for the eternal salvation of all who hearken to him.

Deut. 18.

15—19.

Act 3 22, 23.

7. 37.

Heb. 3. 3, 6.

Joh. 3. 31—

35.

Joh. 12. 49,

50.

15. 15.

Mark 13. 23.

1 Joh. 2 24—

27.

Act. 3. 23.

HIS mission as a *Prophet* is confirmed by many remarkable predictions, uttered by himself, and by his Spirit in the Apostles, which have been already in part accomplished, and will farther be verified unto the end of the world. And by his word, accompanied with his holy Spirit, he is effectually instructing and guiding all that hearken to him, in the way to eternal life: and all who refuse to hear and obey him, will finally be destroyed.

Christ is our
High-Priest.

JESUS is the *great High-Priest* over the house of God, typified by the priesthood and sacrifices under the old Testament; who performs every thing for his Church, in the most perfect manner, which was then but faintly represented under dark shadows. That he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins

Heb. 2. 14—

78.

sins of his people, he was made in all things like unto his brethren, partaking of flesh and blood with them, and passing through the same temptations and sufferings to which they are subjected. But he was holy, harmless, undefiled, separate from sinners, and needeth not daily to offer up sacrifice, first for his own sins, and then for the people's; for in him was no sin, and by one offering he hath perfected forever them that are sanctified. As every high Priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: so Christ gave himself for us, an offering, and a sacrifice of a sweet-smelling savour unto God. His body was offered on the cross for us; his blood was shed for the remission of sins; and being made perfect by his obedience unto death, he became the author of eternal salvation unto all them that obey him. But as Christ died for our sins, according to the scriptures, he also rose again for our justification, and hath entered into the immediate presence of God in heaven as our prevailing advocate; where he now liveth for ever to make intercession for his people, that both their persons and services may be accepted of God, and that he may obtain all spiritual and heavenly blessings for them.

JESUS CHRIST is that *King* whom God hath anointed and placed on his holy hill of Sion, or on the throne of government in his Church; into whose hands all power in heaven and earth is committed. God, having raised him from the dead, hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in

Heb. 7. 26;

27.

1 Joh. 3. 5.

Heb. 10. 12—

14.

Heb. 5. 1.

Eph. 5. 2.

Heb. 10. 5—

10.

Matt. 26.

26—28.

Heb. 5. 8, 9.

1 Cor. 15. 3, 4.

Rom. 4. 25.

Heb. 9. 24.

7. 24, 25.

Eph. 1. 3.

Christ is

King.

Psal. 2. 2, 6.

Matt. 28. 18.

Eph. 1. 20—

25.

this world, but also in that which is to come ; and hath put all things under his feet, and given him to be the head over all things to the church.

- Joh. 18. 36.** But his *kingdom is not of this world*. It doth not consist in earthly power or grandeur ; nor doth it any ways interfere with the polity of worldly empires or states. It is of a spiritual and heavenly nature ; consisting in that spiritual and divine authority which he exerciseth over all that believe on his name, and his dominion over all things for the benefit of his people. By his word and Spirit he subjects their souls to his government, rules in their hearts, defends them from the power of all enemies of their happiness, and prepares them for the perfect state of his kingdom in heaven.
- Matt. 3. 2.** But his kingdom hath a *visible form* on earth, appearing in the worship, order, and government, which he hath established in his Church according to the commands and institutions of the gospel. All who profess faith in his name, and are formed into religious societies according to his appointment, voluntarily engaging to observe his laws and institutions, for their mutual edification in faith, love, and holiness, are his visible Church and Kingdom, however scattered through the world. And Christ, as *supreme head and King of his Church*, hath committed to writing all the essential laws, rules, and orders of his kingdom, for the instruction and government of his professed subjects. Nor can any other doctrines or laws receive the stamp of his authority, and become binding upon his subjects, but those already published in his name in the sacred scriptures, which have been confirmed by signs, and wonders, and gifts of the holy Ghost : but christians
- Psal. 110. 1.**
- Coloss. 1. 12.**
- 1 Tim. 4. 18.**
- Matt. 18. 17.**
- Act. 2. 41—47.**
- Matt. 28. 20.**
- Matt. 15. 9.**
- Coloss. 2. 20.**
- Heb. 2. 3, 4.**

istians are bound, by their acknowledgement of Christ as their only Lord and Master, to reject all doctrines, commands, and traditions of men, which any ways contradict or interfere with his commands and ordinances, or which tend to bind the conscience where he has left us free. Gal. 5. 1. 19. 2 Cor. 3. 17.

As King, Jesus Christ will take effectual care of his Church, which is built upon the foundation of the prophets & apostles, He himself being the chief corner stone. He will build it up, preserve and defend it by his almighty power, in the midst of all dangers and enemies, and govern every thing in the course of providence with special reference to it's welfare: and, notwithstanding the most discouraging appearances, he will continue it unto the end of the world. Eph. 2. 20. Matt. 16. 18. Matt. 28. 20.

FINALLY; Jesus Christ is ordained of God to be the Judge of the living and the dead: for the Father judgeth no man, but hath committed all judgment unto the Son, that all men may honor the Son even as they honor the Father. Of this God hath given assurance to all men, in that he hath raised him from the dead. We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that which he hath done, whether it be good or bad: and then the Lord will bring to light the hidden things of darkness, and make manifest the counsels of all hearts; and as the only Law-giver of his kingdom, he will shew his power both to save and to destroy. Christ is Judge of the world. Act 10. 42. Joh. 5. 22, 23. Act 17. 31. 2 Cor. 5. 10. 11. 1 Cor. 4. 5. Jam. 4. 12.

Of the Holy Ghost.

Matt. 28. 19. **T**HE Holy Ghost, into whose name, together with that of the Father and the Son, christians are baptized, is frequently called in the sacred scriptures; the *Spirit of God* and the *Spirit of Christ*: who, as God under a distinct personal character, performs an important part in the great work of man's salvation. The holy Spirit of God, inspired and guided the saints under the old Testament, and revealed to the prophets those deep things of God of which they spake. But the Spirit is more especially promised and given under the new Testament, as the Teacher, Sanctifier, and Comforter of believers.

Matt. 3. 16.
Rom. 8. 9—14.
1 Cor. 3. 16, 17.
6. 11, 15.
17. 19.
2 Pet. 1. 21.
2 Tim. 3. 16.
1 Pet. 1. 10—12.
Isa. 44. 3.
Joh. 7. 39.
Gal. 3. 14.
Joh. 16. 7—15.
2 Thess. 2. 13.

Act. 2. 1—4. On the day of Pentecost the holy Ghost was sent down, in a miraculous manner, on the Apostles and disciples, enabling them to speak languages which they had never learnt, and endowing them with other supernatural gifts and powers for the confirmation of the Gospel. But the Spirit of Christ, according to his promise, was especially given to the first preachers of christianity, to teach them all things, to bring to their remembrance all things whatsoever Christ had said unto them, to guide them into all truth, and to convince the world of sin, of righteousness, and of judgment.

Joh. 16. 17.
26.
15. 26, 27.
16. 7—15.

BUT the agency of the Spirit was not limited to those miraculous operations which were but sensible evidences of his inward operations. For by one Spirit all believers are baptized into one body; and we are saved by the washing of regeneration, and the renewing of the

1 Cor. 12. 3.
13.
Tit. 3. 5, 6, 7.

the holy Ghost. No man can say, that Jesus is the Lord, but by the holy Ghost; and the Spirit dwells in believers, so that even their bodies are called the Temples of the holy Ghost. If any man have not the Spirit of Christ, he is none of his: for by him all spiritual knowledge is communicated to Christians; every grace and virtue is ascribed to his agency; he is the promised Comforter of Christ's people; and by him they are sanctified and sealed unto the day of complete redemption.

Rom. 8. 9

16.

1 Cor. 2. 9-16

Gal. 5. 22, 23

25

2 Cor. 1. 21

22.

Eph. 1. 13.

4 30.

1 Theff. 1. 5.

1 Pet. 1. 12.

THE Spirit of God always works by and with the Gospel, whenever it is effectual unto salvation; opening the understandings of men, that they may understand the scriptures; applying the doctrines, precepts, and promises of the word, to the various purposes of the christian life; and rendering them efficacious in the heart. But Christ now communicates no new instructions by his Spirit, which he has not already committed to writing in the sacred scriptures.

A R T. V.

Of the second Coming of Christ, the Resurrection of the dead, and eternal Judgment.

Christ will visibly appear,

Act. 1. 11.

THAT same Jesus which was taken up from us in a cloud into heaven, will come again in like manner as he was seen going into heaven. He is gone to prepare a place for his disciples, and he hath promised that he will come again, and receive them unto himself, that where he is, there they may be also. All christians therefore look for him to appear the second time, without the former marks of humiliation and suffering for sin, unto their

Joh. 14. 2, 3

Heb. 9. 28

Tit. 1. 13.

2 Thess. 1. 10.

The day of
Judgment
unknown to
men.

1st. 17. 31.

Rom. 2. 16.

2

Matt. 24. 36.

42. 43.

2 Pet. 3. 3—9.

Heb. 10. 37.

The form and
solemnity of
the Judgment.
Matt. 24. 30.

Rev. 1. 7.

Matt. 25. 31.

36.

their eternal salvation : and they are encouraged to expect his appearing as the manifestation of the glory of the great God and their Savior, and to consider it as the blessed and joyful hope which is given them by the Gospel; for he will come to be glorified in his Saints; and to be admired in all them that believe.

God hath appointed a day in which he will judge the secrets of men by Jesus Christ; which is called in the Scriptures, *the day of judgment, the end of the world, the last day, the coming of our Lord Jesus Christ, and the day of the Lord.* But at what precise period this great day shall arrive is one of those secret things which belong only to God : for of that day and hour knoweth no man, no not the angels in heaven; but the Father only. We are therefore commanded to watch, and be always ready, because as such an hour as we think not, the Son of man will come. Though the promise of his coming seems to be delayed, and scoffers may boldly deride it, because all things still continue as they were from the beginning of the creation ; yet the Lord is not slack concerning his promise, but is long-suffering towards us, not willing that any should perish, but that all should come to repentance. He that shall come, will come, and will not tarry beyond the appointed time.

CHRIST will come in the clouds of heaven, with power and great glory, and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him. He will come in the glory of his Father, and all the holy angels with him ; and being seated on the throne of his glory, all nations shall be gathered before him ; and he will

will separate them one from another as a shepherd divideth his sheep from the goats ; and then, as Judge of all, he will pronounce sentence according to this division betwixt the righteous and the wicked, and reward every man according to his works.

The resurrection of the dead.

WHEN Christ appears to judge the world, *the dead will be raised.* For the Lord will descend from heaven with a shout, with the voice of the Archangel, and the trumpet of God : and all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. The resurrection of Christ is the evidence and earnest of the resurrection of the dead bodies of the saints unto eternal life : for Christ being raised from the dead, is become the first fruits of them that have fallen asleep in him. But we shall not all die ; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised, and the saints who remain alive shall be changed, and caught up in the clouds, together with those who are raised from their graves, to meet the Lord in the air, and to live for ever with him.

1 Thess. 4-16.

Joh. 5. 28, 29.

1 Cor. 15. 12, 32, 6. 14.

2 Cor. 4. 14.

1 Cor. 15. 51, 52.

1 Thess. 4-16, 17.

The conflagration of the world.

THE great day of Christ's second coming will be the end of this present world, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. All these things which we behold shall be dissolved. As the old world was overwhelmed and destroyed with a flood of

Matt. 13. 39, 43.

1 Pet. 4. 7.

2 Pet. 3. 5-12.

now,

2 Theff. 1. 7.
8, 9.

now, by the word of the Lord, are kept in store, reserved unto *fire*, against the day of Judgment and perdition of ungodly men : for the Lord Jesus will be revealed from heaven, with his mighty angels, in *flaming fire*, taking vengeance on them that know not God, and obey not his gospel ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Eternal re-
wards and
punishments.
Matt. 25.
34—46.

THEN the final everlasting state of all men will be fixed, according to the decision of the glorious Judge. He hath declared the dreadful sentence against the wicked—*Depart, ye cursed into everlasting fire, prepared for the devil and his angels—* : and this sentence will be immediately executed ; for they shall go away, into *everlasting punishment*. But to the righteous the King will say—*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—* ; and they shall be received into *life eternal*.

The consum-
mation of all
things.

1 Cor. 15.
24—28.

THIS will be the end of the present administration of Christ's mediatorial Kingdom. When he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power, and subdued all enemies under his feet, then shall the Son also himself be subject unto the Father who had put all things under him as Mediator, that God may be all in all. And Christ, having presented his Church to himself as a glorious bride, without spot or wrinkle or any such thing, will advance it to the most perfect state of glory and felicity with him in heaven.

Eph. 5. 27.

Rev. chap.
21. & 22.

PART II.

Containing the apostolic doctrine of salvation
by believing in Jesus Christ.

SECT. I.

Of the importance of the Gospel to all men
as sinners.

THE revelation of a *Savior* to mankind plainly implies, that all are under the righteous displeasure of the glorious Sovereign of the world, and according to the equitable administration of his government, liable to the punishment of everlasting death, as sinners; and that all must have perished in their sins, if God had not sent his only begotten Son, to redeem them from death by the sacrifice of himself, and purchase eternal life and glory for those who receive his word.

At the first publication of the Gospel, it was very *apparent* that ignorance, idolatry, and all kinds of wickedness prevailed every where through the world: both Jews and Gentiles were all evidently under sin. While each judged and condemned the other, both were undeniably guilty of breaking that law which, by their own confession, they were bound to obey. And it is still true of all mankind, that *all have sinned, and come short of the glory of God; there is none righteous, no not one*; the whole world is become guilty before God; and his wrath is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, or smother the convictions of their own consciences by the practice of wickedness.

All men sinners, and under a sentence of death.

Rom. chap. I. II. III.

Rom. 5. 12, 13, 14. By one man sin entered into the world, and death by sin ; and so death hath passed upon all men, for that all have sinned. And since death hath reigned over all men without distinction, it is evident, that *all mankind* from the beginning are *under a law*, according to which they are judged, and punished with death as sinners.

Repentance
necessary for
all men.

Act. 14. 16.
17. 30, 31.

1 Cor. 1. 20, 21

Matt. 3. 24
4. 17.
9. 12, 13.

Luk. 13. 3, 5

Luk. 24. 46,
47.

Act 26. 20.

No hope of
salvation but
by believing
the gospel.

Joh. 3. 16, 17,
18, 36.

Joh. 20. 31.

Mark 16. 15,
16.

BEFORE the times of the Gospel God suffered all nations to walk in their own ways, that the *sinful ruined state of the world* might be made evident by universal experience : but now he commands all men every where to repent. The Gospel was introduced with this general doctrine—*Repent ye, for the kingdom of heaven is at hand*— Christ came to call sinners to repentance, and hath repeated this solemn declaration—*Except ye repent, ye shall all perish*— He commanded his Apostles to preach repentance, and remission of sins in his name, among all nations ; and agreeable to this instruction, they went every where, shewing men that they should *repent, and turn to God, and do works meet for repentance*.

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but obtain everlasting life : and all things written in the new Testament, are written with this design, that men may believe that Jesus is the Christ, and that, believing, they might have life thro' his name. This is the commission given to the first preachers of christianity by their divine master—*Go ye into all the world, and preach the gospel to every creature : he that believeth and is baptized shall be saved ; but he that believeth not shall be damned*.

S E C T.

S E C T. II.

Justification obtained by Faith as opposed to
our own works of righteousness,

THE gospel is the power of God unto The nature of faith.
salvation to every one that *believeth*. Rom. 1. 16, 17
It demands our belief, as a revelation from Heb. 2. 1-4.
heaven of the wonderful mercy of God to sin-
ners through his only Son, Jesus Christ, con-
firmed by such divine testimonies as abun-
dantly demonstrate it to be true. Until it is
believed, it can have no effect : but when it 1 Thess. 1. 5
comes in it's full evidence to the mind, not in 6. 9, 10.
word only, but also in power, and in the holy
Ghost, and in much assurance of the truth
and glory of it, and is received as the *word of* 1 Thess. 2. 13,
the living God, it will answer all the grand
purposes of such a surprizing manifestation of 1 Joh. 4. 9, 10,
the love of God to men, and save the soul of
the believer. The gospel is to be believed as
good news from heaven to a world of sinners, 2 Cor. 5. 18-21.
declaring that God is in Christ reconciling the
world unto himself, not imputing unto men 6. 1, 2.
their trespasses, and that Christ, by his obedi-
ence and sufferings, is become the author of Heb. 5. 8, 9.
eternal salvation unto all that obey him. *Be-*
lieving the gospel is of the same general nature
with *believing any other joyful news, in which*
we are deeply interested, upon sufficient testimony
and full conviction of the truth ; the only differ-
ence lies in this, that the testimony of God de-
mands the highest credit, above all human
testimony, and the eternal salvation of our
souls is a matter of infinitely greater moment,
and ought to strike more forcibly upon the
mind, than any thing relating merely to the
present life. He that believes the gospel un-
feignedly, cannot treat it as a matter of in-
difference,

1 Thess. 2. 3. difference, but will find the word of God
2 Cor. 10. 4. 5. working *effectually in his heart*, bringing into
captivity every thought to the obedience of
Christ.

Saying faith
distinguished
by the effects.

Joh. 17. 3.
Joh. 2. 3. 4.
Joh. 1. 12.
Col. 2. 6. A. 8.
2. 4. Joh. 6.
36. 37. Eph.
12. 13. 14.
45. 22. 1 Thess.
12. 2.

1 Thess. 2. 13.

BELIEVING in Jesus Christ is expressed in
the scriptures by a variety of phrases, as—by
*knowing him — receiving him — receiving his
word — coming to him — trusting in him —
looking to Jesus —* and many other such figures;
all which serve to distinguish that full and
effectual persuasion of the truth and glory of
the Gospel, upon which men obtain a right to
all the blessings of it, from such a general care-
less *assent* as produces none of those wonder-
ful effects peculiar to the *word of the living
GOD*, which worketh effectually in them that
believe.

THE immediate inseparable effect of believ-
ing the gospel, is an acknowledgement of Christ
Jesus, and acceptance of him as our only Lord
and Savior; in the confidence in him, for de-
liverance from sin and the wrath to come, and
the enjoyment of eternal life; and an hearty
desire and resolution to follow and obey him
as his disciples. When we believe and are
sure, that *Jesus is the Christ, the Son of the liv-
ing God*, the divine glory of his person and
character is manifested to the mind: this
faith, therefore, must produce love to him who
appears so glorious; and in the full view of
his righteousness, mercy, and exalted autho-
rity, we cannot but trust our salvation in his
hands, and cheerfully submit to his govern-
ment.

Justification
connected
with believ-

WE are *justified* in the sight of God, when
our sins are forgiven, and he looks upon us
and

and treats us as righteous persons, and gives us a claim to his special favor. This justification is obtained *by believing in Jesus* : for all the prophets and apostles bear witness to Christ, that, through his name, whosoever believeth in him shall receive remission of sins. By him all that believe are justified from all things, from which they could not be justified by the law of Moses, or any other law. The *righteousness of God* by faith of Jesus Christ is unto all and upon all them that *believe*. We are justified *freely* by the *grace* of God, through the redemption that is in Jesus Christ, whom He hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins, that he might be *just*, and yet the justifier of him which believeth in Jesus. As by *one man's disobedience* many were made sinners, so by the *obedience of one* shall many be made righteous : and being *justified by faith*, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God.

Act. 10. 43.

Act. 13. 38, 39.

Rom. 3. 21—26.

Rom. 5. 19.

Rom. 5. 1.

CHRIST is the end of the law for righteousness to every one that believeth ; and they who go about to establish their own righteousness according to the *law of righteousness*, and through ignorance, have not submitted themselves unto the *righteousness of God*, are yet far from righteousness. For the law directs us to righteousness in this manner—*The man that doth those things shall live by them* : But the righteousness which is of faith speaks in this encouraging language—that *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved* ; for with the heart man believeth unto righteousness.

Justification by faith opposed to righteousness by the law.

Rom. 10. 3—11.

ness.

ness, and with the mouth confession is made unto salvation ; and the scripture saith, who soever believeth on him shall not be ashamed,

- Gal. 3. 21, 22.** If there had been a *law* given to man which could have given life, verily righteousness would have been by that *law* ; but the scripture hath concluded all under sin, that the *promise* by faith of Jesus Christ might be given to them that *believe*. By the deeds of the law no flesh shall be justified in the sight of God, because by the law is the knowledge of sin.
- Rom. 3. 20.** To him that worketh the reward is not reckoned of *grace*, but of *debt* ; but to him that worketh not, but *believeth* on him that justifieth the ungodly, *his faith is counted for righteousness*, as Abraham's was. Thus the promise of the heavenly inheritance (being made to them who are heirs through the righteousness of faith) is of *grace*, and excludes all boasting ; while we are led to glory only in the Lord Jesus Christ, by whom we receive the free gift of eternal life.
- Rom. 4. 16.**
3. 27.
6. 23.
- 1 Cor. 1. 31.**

The law is
not made
void by faith.

Rom. 3. 31.
7. 7—16,

Isa. 42. 21.

Gal. 3. 13.

Matt. 3. 15.

Rom. 15. 5.

Heb. 12. 14.

YET we do not, by faith, *make void the law*, but rather establish it. For the law is holy, just, and good, requiring perfection of righteousness ; and for this very reason we despair of being justified by it, because men cannot attain to that righteousness which it requires. God hath magnified his law, and made it honorable, by appointing his own Son to be subject to the law, and bear the curse of it for us, in order to our redemption. For this reason it became him who was our Mediator, to fulfil all righteousness ; and hereby he hath set us an example of all that holiness which is to be the constant aim and pursuit of all his disciples.

CHRISTIANS

CHRISTIANs are not to consider themselves as without law to God ; but as under the law to Christ. Being delivered from that condemnation to which they were subjected according to the legal administration of the divine government, they are translated into the kingdom of God's dear Son, and brought into subjection to the authority of his commands. Love secures their obedience ; and the law and government of the Spirit of life in Christ Jesus, makes them free from the law of sin and death. And being made free from the dominion of sin ; they become the servants of righteousness, and have their fruit unto holiness, and the end everlasting life.

THAT *faith* which saves the soul is made evident by *good works*, and may be distinguished from every kind of faith which falls short of the design of the Gospel, by the fruits of righteousness which it produceth. Faith worketh by love, purifieth the heart, and overcometh the world. And by works *faith is made perfect* ; inasmuch as, without them, it hath not that full effect, which is necessary to prove it to be that faith to which the promises are made ; but being alone, not manifested by good fruits, it appears to be essentially defective, and may be called a *dead faith*. Hereby we do know that we know him, if we keep his commandments : He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him : but who so keepeth his word, in him verily is the love of God perfected.

MOREOVER ; though we are now delivered from guilt and condemnation, and justified in the sight of God as righteous persons, intirely by the good works of believers will be rewarded at the last day.

by believing in Jesus Christ (for he knoweth our hearts) ; yet, at the last day, in which God will make his righteousness manifest to men and angels, every man will be judged and rewarded according to his works. The wicked will then be condemned, after a solemn trial, for all their ungodly deeds, and hard speeches which they have uttered against Christ. And the righteous will be openly justified, by a declaration of all the good works they have done, and the love they have shewed to Christ and his members. By these evidences of their faith and love, it will be made to appear that they are righteous as Christ's faithful subjects, and worthy of his kingdom and glory : and whosoever hath given a cup of cold water only, even to the least of Christ's disciples in his name, he shall in no wise lose his reward.

S E C T. II.

Believers are renewed and sanctified by the Word and Spirit of God.

The nature of
renewation.

IN the language of the new Testament, believers are said to be *born again—born of God—born of the Spirit—begotten, according to the will of God, by the word of truth.* They are spoken of, as men who have passed thro' a kind of *death*, as to their former sinful state and character, and recovered to a *new life*, in conformity to the death and resurrection of Christ. They are said, to have put off, as to their former conversation, *the old man*, which is corrupt according to the deceitful lusts, and being renewed in the spirit of their minds, to have put on the *new man*, which after God is created in righteousness and true holiness. They are called *God's workmanship, created in Christ*.

1 Pet. 1. 23.
1 Joh. 5. 1.
Joh. 3. 3—10.
Jam. 1. 18.
Joh. 1. 12, 13.
Rom 6 1—13
Coloss. 3. 1—10.
Eph. 4. 21—
M²⁴
Ro¹
H¹⁰

Christ Jesus unto good works ; and so are affirmed to be new creatures, old things having passed away, and all things become new. Such phrases express that remarkable happy change made by the Gospel, when accompanied with the power of the holy Ghost unto the heart, in the general state, temper, and character of all who unfeignedly believe it : a change of their condition and manner of life as wonderful, as if they had died, and put off their old sinful body, and received a new form and state of existence, more perfect and spiritual, from him who at first created man. These Metaphors were most remarkably justifiable when applied to the conversion of the gentiles, in the beginning of the Gospel, from their gross ignorance, idolatry, and wickedness, to serve the living and true God. But there is a *similar change* made in all sinners who repent and believe the Gospel with all their hearts. They may be said, with great propriety, to be turned from darkness to light, and from the power of satan unto God. They are delivered from condemnation, and obtain pardon, peace, and the hope of eternal life. Their *understandings* are enlightened to judge of spiritual things in a spiritual manner : their *governing principles, habits, and dispositions* are changed, and their *affections* taken off from earthly and set on heavenly things : and their general course of life is, not according to the former lusts, in their ignorance, but according to the will of God. Once they walked after the flesh, being filled with all sensual desires and gratifications ; but now they make it their greatest care to be holy, in all manner of conversation, as he who hath called them is holy. In all these respects believers are new men ; and they are renewed more and more, according

2 Cor. 5. 17

Colos. 2. 11-13

Eph. 2. 11, 12

1 Thess. 1. 9

10.

Joh. 3. 19,

20. 21.

Act. 26. 18.

Eph. 5. 11-14

1 Joh. 2. 8-11.

5. 19, 20.

Rom. 8. 1.

5. 1-5.

Eph. 1. 15-23

1 Cor. 1. 23, 24

2. 11-16.

Coloss. 3. 1-

17.

Eph. 4. 17-32

1 Pet. 1. 14.

15.

Rom. 8. 4-9.

Matt. 5. 44— to the increase of their knowledge and faith,
 48. and their growing conformity to the image
 of God and their Savior in righteousness and
 holiness.

The sanctifi- BUT this same happy change made in be-
 cation of be- lievers, when considered as consisting more
 lievers. especially in their recovery from the *love and*
dominion of sin to the service of God, is other-

1 Cor. 1. 2.

6. 11.

Joh. 17. 17.

1 Cor. 3. 16. 17.

Luk. 1. 74. 75.

1 Pet. 1. 15. 16.

2. 9. 10.

while expressed, in the scriptures, by *sanctifica-*
tion. Believers are sanctified in Christ Jesus,
 by the word of truth, and by the Spirit of
 God. And because they are consecrated to
 God, to serve him in righteousness and holi-
 ness all their days, they are called an *holy*
nation, and royal priesthood, and in the common
 style of the apostles, *Saints*.

S E C T. III.

Believers are God's elect, or chosen people.

Eph. 5. 25, 26,
 27.

Rom. 9. 6, 7,
 8, 25, 26, 30.

2 Thess. 2.
 13, 14.

Coloss. 3. 12.

1 Pet. 1. 2.

Phillip. 3. 3.

Gal. 3. 8—
 29.

A S God, in antient times, chose the seed
 of Abraham to be his visible Church,
 and gave them peculiar promises, as a nation
 consecrated to his service : so the *whole body*
of believers is now his Church, separated from
 the world by their profession of faith in Christ.
 They who believe the gospel with unfeigned
 faith, are the *people of God* in the highest sense,
 whom, from the beginning, he hath chosen to
 salvation, through sanctification of the Spirit
 and belief of the truth. These are the *Elect*
 of God, holy, and beloved, to whom all those
 honorable titles and privileges belong, accord-
 ing to their full import, which formerly were
 appropriated, in a much lower sense, to the
 natural seed of Abraham. Believers are the
 true spiritual seed of Abraham, the Israel of
 God,

God, according to the real design of the promise given to that Father of believers, chosen to be God's people before the foundation of the world. They are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they may shew forth the praises of him who hath called them out of darkness into his marvellous light. To these, as distinguished in the *eye of God* from the rest of the world, by their faith unfeigned, exceeding great and precious promises are given. God hath granted them the adoption of children unto himself by Jesus Christ, so that they are the sons and daughters of the Lord almighty : and because they are sons, God sends forth the Spirit of his Son into their hearts, that they may call upon him as their Father. They are made heirs of God, and joint heirs with Christ, of the heavenly inheritance. As God's chosen people, holy, and without blame before him in love, He hath blessed them with all spiritual blessings in heavenly places in Christ ; and they are encouraged to rejoice in the Lord always, to be patient under all trials, and to wait, with the constant hope of salvation, until they receive the end of their faith, the glory which shall be given them at the second appearing of the Lord Jesus Christ.

Eph. 1. 3-14

1 Pet 2. 9, 10

2 Pet. 1. 1-4

Eph. 2. 3-1

2 Cor. 6. 18

Gal. 4. 5, 6, 7

Rom. 8. 15

16, 17

Eph. 1. 3-4

5

Phil. 4. 4

1 Pet. 1. 8, 9

13

Rom. 12. 12

Jam. 5. 7, 8

2 Thess. 2. 14

1 Pet. 4. 12

13

S E C T. IV.

Believers having good hope through grace,
must persevere unto the end.

OUR Lord Jesus Christ himself, and God even our Father, who hath loved believers, and given them sufficient grounds of everlasting consolation, will comfort their hearts, and establish them in every good word.

Believers have good hope of salvation.

2 Thess. 2. 14

17

Heb. 13. 5. and work. God hath promised that he will
 Jer. 32. 40. not fail them nor forsake them, nor turn away
 from doing them good; but will put his fear
 in their hearts, that they shall not depart from
 him. The Lord knoweth them that are his :
 2 Tim. 2. 19. and Christ makes this intercession for his own
 Joh. 17. 11, people,—*Holy Father keep, through thine own*
 20, 21. *name, those whom thou hast given me, that they*
may be one, as we are—which is applicable to
 all who shall believe on him to the end of the
 world. All believers are kept, by the power
 of God, through faith, unto that salvation
 which is prepared for them, and shall be re-
 vealed at the last day.

Affurance of If believers could have as certain knowlege
hope depends of *their own faith*, as Christ hath of his own
upon the true disciples, they must be intirely freed from
certainty of all uncertainty of their perseverance unto eter-
faith: nal salvation. But as their hope depends up-
 on *consciousness of the sincerity* of their own
 faith, it cannot but admit of some remaining
 Heb. 4. 1, 11. fear, lest they should by any means come short
 of the promises. Therefore they are required
 2 Pet. 1. 5— to give diligence to make their calling and
 11. election firm and sure, and to work out their
 Phil. 2. 12, 13. salvation with fear and trembling; but with
 this encouragement, that it is God which
 worketh in them both to will and to do, of
 his good pleasure.

The holy Spi- In proportion to the *clearness and strength*
rit bears wit- of faith, christians have joy and peace in be-
ness by his lieving, and abound in hope thro' the power
own work. of the holy Ghost. The Spirit of God shew-
 Rom. 15. 13, ing them the things of Christ, and manifesting
 14. the riches of his love and mercy to their minds,
 Joh. 16. 14, 15 they are comforted under all afflictions, and
 Rom. 5. 5. sealed unto the day of complete redemption.
 1 Pet. 1. 8. Thus
 2 Cor. 1. 4, 5.
 24, 25.

Thus they have the witness of the Spirit, with their own consciences, that they are the children of God, and are encouraged to rely on him who hath begun a good work in them, that he will perform it until the day of Christ. They go on patiently and constantly in well doing, being persuaded that God is able to keep them from falling, and to present them faultless before the presence of his glory, with exceeding joy, and that he will preserve them to his heavenly kingdom.

But perseverance must not only be considered as matter of *encouragement and promise*, but also as one *mark of Christ's disciples*, necessary to complete the evidence of our faith. For if we continue in Christ's word then are we his disciples indeed. He that endureth unto the end, the same shall be saved. We must not be weary in well doing, for in the end we shall reap, if we faint not. They who believe only for a while, and in time of temptation fall away, never received the good seed of the word, deeply, and effectually, into good and honest hearts. We are made partakers of Christ, and all the blessings of his house, if we retain our first profession of faith and confidence in him, and the joy which we have in the hope of eternal life, firmly and stedfastly unto the end. They who having escaped the pollutions of the world, through the knowledge of the only Lord and Savior Jesus Christ, are again entangled in them and overcome, make it evident that their filthy sensual inclinations were never effectually changed; and their latter end is worse than the beginning. Therefore christians must go on diligently in every good work, shewing their love to the name of Christ by every act of kindness to the saints.

Perseverance

is a mark of Christ's disciples.

Joh. 8. 31.

Matt. 10. 22.

Heb. 6. 10.

11. 12.

Gal. 6. 9.

Matt. 13. 18.

—23.

Heb. 3. 6, 14.

2 Pet. 2. 20.

21. 22.

Heb. 6. 4.

12.

10. 23—32.

saints, and the practice of all holiness, that after they have done the will of God, they may receive the promise of eternal life. The just shall live by faith; but if any man draw back, God says, *My soul shall have no pleasure in him.* 1 Cor. 9. 24. —27. We must so run the christian race, and finish it, that we may at last obtain the crown of glory.

S E C T. V.

Believers are imbodyed into a visible Church, by Baptism and the Lord's supper,

Admission into the church by Baptism.

Matt. 28. 19.

Act. 2. 38.

39. 41, 42.

10. 49. 48.

Gal. 3. 26. —

29.

1 Thess. 2. 12.

Eph. 2. 19. —

22.

3. 6.

Coloss. 2. 11,

12.

1 Pet. 3. 21.

4. 1, 2.

Matt. 22. 1. —

14.

All believers

ought to

come to the

Lord's sup-

per.

Act. 2. 42.

4. 32.

5. 12.

Heb. 10. 25.

Act. 14. 24.

CHRIST requires all his disciples to be baptized into the name of the Father, Son, and holy Ghost. By this ordinance men become members of the visible church, and are united with the whole body of Christ's people. They are marked and distinguished from the world, as belonging to the family and kingdom of God, whom he hath called to be partakers of his promise in Christ, by the Gospel. And having, by baptism, openly declared their faith in the Lord Jesus, and resolution to put away the sins of the flesh, and live according to the will of God, they are under peculiar obligations to walk worthy of the vocation wherewith they are called, and to have the answer of a good conscience towards God; remembering, that *many are called, but few are chosen.*

ALL who have been baptized are to associate & assemble themselves in distinct societies, as may be most convenient, for the worship of God, and to have elders and other evangelical officers appointed over them, that they may maintain christian fellowship in all the institutions

tions of the gospel, and be edified by the word of God and united prayers and praises. In such christian assemblies, or churches, the institution of the *Lord's supper* is especially to be observed, according to his appointment, by frequent eating of the bread and drinking of the cup of the Lord, in remembrance of him whose body was broken for us on the cross, and whose blood was shed for the remission of sins. All who are capable of knowing the design of this ordinance, and discerning the Lord's body, and who upon examination of themselves have reason to hope that they believe and obey the Gospel from the heart, are indispensibly bound to have communion with Christ and his Church in *the bread and wine of his table*; because by this they shew and openly exhibit the Lord's death, and the Church is commanded to continue thus to exhibit his crucifixion until his second coming. By eating and drinking together at his table we appear to be Christ's disciples, *brethren of the same family*, and *members of the same body*; and we have fellowship with him, and with one another. The cup of blessing which we bless is the communion of the blood of Christ; the bread which we break is the communion of the body of Christ: for though we are many, we are one bread and one body, being partakers of that one bread.

Matt. 26. 26,

—28.

1 Cor. 11,

20—34.

1 Cor. 10, 16

S E C T. VI.

The Church to be made perfect in heaven.

AS admission into the visible Church, or exclusion from it depends upon the judgment of men, who cannot, by any method of judging, infallibly distinguish betwixt hypocritical

Imperfection
of the visible
Church;

critical and sincere professors, except by the tenor of their conversation and behavior, it is unavoidable that there will be many who are members of the church on earth, whom Christ will hereafter deny, and exclude from his kingdom in heaven. Therefore the visible Church is like a field of wheat with some mixture of tares ; or a net which incloseth a multitude of fishes, both good and bad, which will be separated at the end of the world. There never hath been, from the beginning of the Gospel, nor ever will be any numerous church in this world intirely made up of such as *believe unto the saving of the soul*. Nevertheless, all proper caution ought to be used, in the way of that discipline which Christ hath appointed, that gross corruptions may be prevented or purged out. The Church must endeavor to judge of every man's profession by the rules of the gospel, and admit or retain none but such as they may hope Christ receives, that so all the members may have christian love one towards another.

Christ will perfectly purge his Church.

1 Cor. 4. 3, 4. 5.

Matt. 13. 37, —50.

1ph. 5. 27.

Isa. 35. 10. 60. 18—22.

BUT the Lord Jesus hath reserved to himself the final *decisive trial* of the visible subjects of his kingdom ; and at his second coming he will make a perfect separation of the tares and the chaff from the wheat, gather out of his kingdom all things which offend, and sever the wicked from among the just, and cast them into a furnace of fire, where shall be wailing and gnashing of teeth. But the whole body of true believers, collected together, will be presented to himself as a glorious Church, perfectly holy and without blemish, not having spot or wrinkle or any such thing. Then the Church will have all that *perfection* ascribed to it in many prophecies of the sacred scriptures,

tures, and be admitted into the heavenly world, to enjoy the inconceivable glory and felicity which God hath prepared for them 1 Cor. 2. 9. that love him. Thus that kingdom of heaven, which begins on earth, will be completed Rev. chapters 21. and 22. in the glorious world above, in that new Jerusalem, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

P A R T III.

Containing the principal Heads of evangelical Duties.

S E C T. I.

The general laws of Christ's kingdom.

Obedience to the commands of our Lord Jesus being the proper fruit and evidence of our faith, we ought always to keep 2 Pet. 1. 1—15. in mind those important duties to which we are bound by our profession. It may therefore be profitable to collect together, into one general view, the principal rules of christian practice which we find interspersed every where in the new Testament.

CHRIST, *as a King*, governs his people by 1 Cor. 9. 21. wise and excellent laws, and instructs them in 2 Tim. 3. 16. all righteousness agreeable to the will of God, 17. that they may be made meet to be partakers of the inheritance of the saints in light, Rom. 12. 1. 2. Col. 4. 12. & Col. 1. 12. and be counted worthy of the kingdom of 1 Theff. 2. 12. 2 Theff. 1. 5. God,

The Law is a perfect unalterable rule of righteousness.

Rom. 7. 12.

Matt. 5. 17—20.

1 Joh. 3. 22.

Heb. 12. 14.

Rom 8. 13—15.

2 Tim. 1. 7.

Jam. 1. 25.

Psal. 110. 3.

Matt. 5. 48.

THE whole law of God, which was originally imprinted on the conscience of man, and which was afterward published from Sinai in the ten commands of the two tables with divine majesty and solemnity, forever remains holy, and just, and good, and must be regarded as the unalterable rule and measure of our obedience to our Father in heaven. For Jesus Christ came not to abrogate and destroy the law, but to fulfil it: and he hath declared, that *whosoever shall break one of the least of these commands, and teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.* By all the laws of God as contained in the holy scriptures, christians are taught what is that good, and acceptable, and perfect will of God, and what obedience will be pleasing to him thro' Jesus Christ. According to these laws believers are to follow, after holiness, and serve God, not with the spirit of fear as if they were still under the curse of the first covenant, but with the spirit of love and liberty, as the adopted children of God, and willing subjects of the Redeemer's kingdom, that they may be perfect even as their Father which is in heaven is perfect.

Christ's Law promulgated in his Sermon on the mount.

OUR Lord Jesus Christ, in his sermon on the mount, hath given us an authentic exposition of the precepts of the decalogue, according to their true spirit and extent; and thus hath taught his disciples to carry holiness to the utmost perfection. In delivering this admirable sermon on a mountain, our Lord may be considered as the antitype of Moses the great lawgiver of Israel: for having undertaken our redemption, and appearing as the captain

captain of our salvation to lead his people to the promised inheritance in heaven, Christ thus solemnly promulgated his laws, by which all whom he takes under his care are to be governed. In this view his words demand the peculiar attention of all who trust in him for complete salvation, that they may build their hope firmly on him, and not on a deceitful sandy foundation. Matt. 7. 24-29.

As all the commands of the moral law are sum'd up in these two great and general precepts,—*Thou shalt love the Lord thy God with all thine heart*—and *Thou shalt love thy neighbour as thy self*—; so all the peculiar precepts of the gospel may be comprehended in *love to Christ and our christian brethren.* The summary Law of Love. Matt. 22. 37-40. 1 Joh. 4. 7-21.

By love to Christ we are led to obey all his commands, and are accepted as without blame before God. We are bound by gratitude to love him much, because much is forgiven us. If any man love not the Lord Jesus Christ he lies under the heaviest curse, and will be shut out from the kingdom of heaven at Christ's second appearing. But they that love him have the promise of the Father's love, and the sure hope of living and reigning with Christ forever; for if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Love to Christ. Eph. 1. 4. Luk. 7. 41-48. 1 Cor. 16. 22. Joh. 14. 21, 23. 17. 24. Rom. 5. 10.

But if any man love God, he must love his brother also: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? Christ hath delivered this as a new commandment, not known or fully understood,—*That his disciples* The law of love to the brethren. 1 Joh. 4. 20, 21. Joh. 13. 34, 35.

must love one another, as he hath loved them—

And therefore this is made one distinguishing mark whereby we may know that we have
 1 Joh. 3. 14. *passed from death unto life, viz. if we love the brethren.* This command is peculiarly adapted to that new establishment of the kingdom of God which took place by the gospel; by which the church was enlarged, and separated from the world, not by any national limits, or carnal distinctions, but by the profession of his name, and the union of his disciples in the same faith, obedience, and hope of eternal life through him. All believers were to appear

Joh. 15. 18, 19. *openly on the side of Christ in opposition to*
 Phil. 1. 27. *the world, and stand firm in one body as subjects of his kingdom, voluntarily engaged to maintain their profession and defend his cause.* Yet they were to belong to different nations, and be divided from one another by the same variations of situation, interests, complexions, and other circumstances in this world, as other men. It was therefore peculiarly necessary they should love one another, even as Christ loved them, because otherwise they could not maintain that union without which the church must soon disappear and come to nothing. Being united under the same Head, Jesus

Eph. 4. 4, 5. *Christ the Captain of our salvation, and having*
 6. *the same faith in him, the same regard to his commands, and the same hope of immortality in heaven, believers continue walking together in the fellowship of the gospel, and so distinguish themselves as his disciples and a church erected to his honor.* But unless they love one another, and that peculiarly as disciples of the same great Lord and Master,
 1 Cor. 3. 3. *they will easily be divided by different worldly views, crumble into factions, drop the common cause of Christ, and turn their weapons*

against

against one another. From all these considerations it appears that the command of *Love to the Brethren* is one of the fundamental laws of Christ's kingdom, absolutely necessary for the continuance of his church, and support of his interest in the world.

YET benevolence toward all mankind is also included among the laws of Christ's kingdom. For by a very striking parable our Lord hath shewed us, that every man who presents himself before us as an object of compassion and kindness, though the greatest stranger, is to be considered as our neighbour. He hath confirmed that great and general law,—Thou shalt love thy neighbour as thy self; and commanded us, as we have opportunity, to do good unto all men, but especially to the household of faith.

Universal benevolence.

Luk. 10. 29—37.

Gal. 6. 10.

THEREFORE, in general, believers are bound, by their profession, conscientiously to comply with all the duties which flow from love to God and our Savior, to their christian brethren, and to all mankind. They must exercise themselves unto all godliness and virtue, faithfully serving Christ, as his disciples, by doing whatsoever he hath commanded; and must be diligent in every good work that they may be accepted of him at his appearing. The mercy of God, which hath been so wonderfully manifested to all men by the gospel, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, in the joyful expectation of the glorious appearing of the great God and our Savior Jesus Christ. Christians are required to follow after holiness, without which no man shall see the Lord; to abstain

The general practice of holiness.

1 Tim. 4. 7.

Col. 3. 24.

Joh. 15. 14.

2 Pet. 3. 14.

Tit. 1. 11—14.

Heb. 12. 14.

1 Thess. 5. 22. abstain from all appearance of evil ; and to
 Rom. 12. 9. cleave to that which is good ; to be blameless
 Phil. 2. 15. and harmless, as the sons of God without re-
 buke, shining as lights in the world ; to have
 Rom. 8. 9. 10. the same mind, temper, and spirit which was
 Phil. 2. 5. in Christ, and carefully to follow his example
 1 Pet. 2. 21. of obedience, meekness, and patience under
 sufferings. In a word, christians are to aim
 Eph. 5. 9. 15. at the utmost degrees of wisdom, goodness,
 righteousness, and truth, desiring to be per-
 fect, even as our Father in heaven is perfect.

S E C T. II.

Of the Duties we owe to God.

WE are taught, both by the law of na-
 ture and the clearer light of revelation,
 to pay all worship and honor to that Being
 whom we acknowledge as God. All people
 will walk every one in the name of his God,
 and we ought to walk in the name of the
 Lord our God for ever and ever.

The great
 duty of love
 to God.

THE first and great command of the Law
 is,—*Thou shalt love the Lord thy God with all
 thy heart, and with all thy soul, and with all thy
 mind, and with all thy strength*—: and this re-
 mains still the perfect rule and measure of our
 love to God, as he hath manifested himself to
 us in Jesus Christ. We must set no bounds
 to that love which we express towards God in
 Christ ; but labor that it may be more and
 more perfected.

The general
 honor and
 worship due
 to God.

Isa. 8. 13.
 Psal. 90. 11.
 Luk. 12. 5.

CHRISTIANS ought always to sanctify the
 Lord of Hosts in their hearts, and make him
 their fear and their dread, remembering the
 power of his anger, and that his wrath is equal
 to all our fears, for he is able to destroy both
 soul

soul and body in hell. But they are encouraged at the same time to hope in his mercy, Psal. 33. 18; and rejoice greatly in the Lord because he is Phil. 4. 4. the God of their salvation. It is their duty Isa. 61. 10; to acknowledge their dependence upon him for all things relating to life and happiness; to take notice of his hand in all the dispensations of his providence; to call upon him for every thing they want; to give thanks for all his mercies; to trust in him at all times; and to derive all their hope and comfort from him, esteeming his favor as their life, and expecting fulness of joy and felicity in his presence.

MORE particularly, *Prayer* is a primary The duty of and most important duty of religion, plainly Prayer. taught by the light of nature, enforced by the example of all the saints from the beginning of the world, and most expressly commanded and urged in the scriptures of the new Testament. That his disciples might have a general direction how to pray for things agreeable to the will of God, Christ hath given them that short comprehensive form, commonly called *the Lord's Prayer*: and by a very natural parable, he hath encouraged them to pray with unwearied importunity, in confidence that God will grant all their desires of every good thing, however he may seem for a while to delay his gracious answers. The first christians abundantly exercised themselves in this important duty of godliness: and we have repeated exhortations in the new Testament, 1 Thess 5. 17; to pray always, with all manner of prayer and Eph. 6. 18. supplication; and in every thing to make Rom. 12. 12. known our requests to God, casting all our Phil. 4. 6; burdens upon him, and giving thanks to him for every mercy.

OUR

Secret pray-
er.

Matt. 6 5, 6.

OUR Lord Jesus Christ himself hath very particularly instructed his disciples in the duty of *secret prayer*, directing them to avoid ostentation in their own particular devotions, and commanding every one to enter into his closet and pray in secret to his Father in heaven, with assurance that he who seeth in secret will hear, and give an open reward. Of this precept our Lord hath given us an example, by retiring frequently to private places alone for prayer.

Social pray-
er.

Matt. 18. 19,
20.

BELIEVERS are also jointly to offer up prayers and praises to God, in smaller or larger societies, as they have opportunity. Christ hath encouraged them to this by a special promise, *that where two shall agree on earth as touching any thing they shall ask, it shall be done for them of his Father which is in heaven; and that where two or three are gathered together in his name, there be is in the midst of them.* Upon this encouragement, which hath the force of a precept, both the public worship of the church, and all other social worship may be clearly proved to be the duty of christians.

Family pray-
er.

FROM the general commands to pray without ceasing, both for ourselves and others, the particular encouragement which two or three have to join in the same requests, & the united interests of a christian family, together with the examples of frequent social prayer recorded in the scriptures, and other obvious considerations, we may clearly argue the propriety and necessity of daily devotions in every family. So that the families which call not upon God, are so far like heathen families, and have reason to fear the wrath of God,

BUT

BUT christians, as embodied into a Church, ^{The worship of the church.} are more especially required to meet together ^{Act. 11. 26.} in distinct societies, that they may unite in ^{2. 42.} prayers, and praises, in hearing the word of God, and the administration of all divine ordinances, and in every part of religious fellowship. And to neglect public worship unnecessarily and carelessly, is to cast contempt ^{Heb. 10. 24} upon Christ, by slighting the most essential order of his church.

As under the old Testament we find *prayer* ^{Fasting;} *and fasting* joined together on extraordinary occasions; so our Lord Jesus Christ hath not forbidden, but encouraged, and recommended ^{Matt. 6. 16-18.} this duty to his disciples; commanding them ^{17. 21.} not to do it merely by an outward hypocritical affectation of sadness and humility, but rather by that more inward and secret humiliation of the soul, which God only can see. Fasting may be sometimes very proper and advantageous, both in order to subdue our bodily ^{1 Cor. 7. 31} appetites and gain the government of them, and that our souls may be more intirely engaged in extraordinary devotions, and become more solemn and earnest in confession of sins and supplications for special mercies. But since our Lord hath not given us any direction to make this a part of constant worship, wisdom and prudence must guide christians in this branch of devotion, and it should be our care that it may always assist, and not hinder ^{Coloss. 2. 23.} us, in religious exercises, and that we be not betrayed into hypocrisy or superstition,

It is the duty of christians to assemble ^{The observance of the Lord's day.} themselves stately every first day of the ^{Act. 20.} week, for the worship of God, according to ^{1 Cor. 16. 2.} the

the practice of the Church under the immediate direction of the Apostles. For as soon as God had finished the work of creation, he blessed the seventh day of the week, thereby sanctifying and appropriating it to his own honor and the benefit of the souls of men. This *original law of the Sabbath* was afterwards inserted among the moral precepts of the two Tables delivered to Moses, and from time to time very particularly and solemnly enforced under the old Testament. And after the resurrection of our Lord Jesus, his disciples, with one consent, instead of the seventh, observed the first day of the week to the honor of the Redeemer, and gave it the name of the *Lord's day*, peculiarly devoting it to the same great purposes of religion for which the Sabbath was originally instituted, and holding their constant assemblies on that day: which practice hath been continued in the Church ever since. Therefore we have full warrant for keeping the first day of the week as the christian Sabbath; which we are to observe, not with that discouraging rigor of the ancient ceremonial law, but as a day of religious rest from worldly labors and pleasures, set apart for the worship of God and our spiritual advantage, that we may remember and be prepared for the everlasting rest of heaven. On this day not only the public exercises of the Church are to be attended, but likewise all such private duties of religion in christian families as are proper to increase our knowledge of God, and love and obedience to Christ; that all, in every house, may be acquainted with the Gospel of salvation, and be instructed in every part of true religion.

S E C T. III.

Of Self-government.

THEY who have the hope of salvation by Jesus Christ, and the honorable privilege of being called the sons of God, must purify themselves, even as he is pure; they are encouraged by all the precious promises of the Gospel to cleanse themselves from all filthiness both of flesh and spirit, and carry holiness to perfection in the fear of the Lord. It must be their constant labor to keep the body in subjection, mortify the deeds of it, and yield all their members as instruments of righteousness unto God. They are called to present their bodies a living sacrifice, holy, acceptable to God, serving him with every power of the whole man, as reasonable creatures. The spiritual mind being formed in them, they must maintain a continual opposition to the lusts which war in their members, that no sin may have dominion over them. They are required to watch against the very first principles and motions of sin in the heart, and to resist and subdue the evil passions and affections of the mind, such as pride, wrath, hatred, envy, a revengeful temper, inordinate love of the world, impure desires, and the like. And having crucified the flesh with the affections and lusts, they are carefully to shun all those works of the flesh which are enumerated in several passages of the sacred writings, as sins which expose men to the wrath of God, and will exclude them from the kingdom of heaven.

Mortification
of fleshly and
spiritual lusts;

1 Joh. 3. 3.

2 Cor. 7. 1.

1 Cor. 9. 27.

Rom. 8. 10,

—14.

6. 13.

Rom. 12. 1,

Gal. 5. 16, 17.

1 Pet. 2. 11,

Rom. 6. 12.

Col. 3. 5—8.

Jam. 3. 14.

15, 16.

Jam. 4. 5, 6.

Rom. 12. 19,

—21.

2 Cor. 12. 20.

1 Joh. 2. 15,

—17.

Gal. 5. 19—26

Eph. 5. 3—7.

1 Cor. 6. 9, 10.

On the contrary, we are bound, by our holy profession, to cultivate all those graces which

Improvement
in the graces
of the Spirit

Gal 5. 22, 23. which are the genuine fruits of the Spirit, viz.
 Jam. 3. 17, 18. love, joy, peace, long-suffering, gentleness,
 Col. 3. 12—15. goodness, faithfulness, meekness, temperance,
 1 Pet. 3. 5. and to clothe ourselves with humility, and in
 2. 21—25. our whole temper and conversation consider
 Jesus Christ as our perfect pattern of every
 thing amiable and pleasing to God.

Wisdom and
 decency of
 conduct.

Eph. 5. 15—

17.

Phil. 4. 2.

Col. 4. 5.

Jam. 3. 13.

Rom. 16. 19

1 Pet. 3. 15, 16.

Rom. 13. 12—

14.

1 Pet. 13. 18.

CHRISTIANS are commanded to walk circumspectly, not as fools but as wise men, and to follow after every thing lovely and of good report. They are to behave themselves with such wisdom at all times, that they who are not of the Church may have no advantage of speaking evil of them, but may be ashamed when they accuse their good conversation in Christ. Being children of the day, enlightened in the knowledge of every thing excellent and acceptable to God; christians ought to walk in a decent and honorable manner; not in rioting and drunkenness, not in private intrigues and wantonness, not in strife and envying, but as those who have put on the Lord Jesus Christ, and desire in all things to keep a good conscience. But the particular rules of a wise conduct are more especially contained in the inspired book of Proverbs, in which Christ speaks to his people by Solomon under the character of Wisdom.

Watchful-
 ness.

1 Pet. 5. 8, 9.

Num. 25. 18.

2 Pet. 2. 20.

Heb. 3. 13.

Eph. 6. 10—

18.

As we are exposed to various temptations, and in danger of being drawn away from the faith and obedience of Christ by our own lusts, by the wiles of the devil, by the vanities of the world, and the deceitfulness of sin; it is necessary that christians should always be *watchful*; standing upon their guard as good soldiers of Jesus Christ, quick to spy, and armed to oppose every enemy on whatever side they may

may be assaulted, and ready to every part of duty. Christ therefore commands his disciples to watch and pray, lest they enter into temptation, being sensible of the weakness of the flesh; and this is always a seasonable exhortation,—*Watch ye, stand fast in the faith, quit you like men, be strong*——

MORE particularly; christians are warned against fornication, and all the lusts of uncleanness, as sins which defile both the body and the soul, and are most directly contrary to their holy character.

It is a very necessary branch of duty, and greatly tending to christian perfection, to restrain the tongue from evil, that we may not offend in word. Christ commands his disciples to avoid all kinds of customary swearing; all cursing and bitterness of language; all clamor, railing, slander and evil speaking; every kind of lying & deceit; foolish talking, scurrilous jesting, and other such sins of the tongue. On the contrary our speech should always be with grace, ornamental to our profession, seasoned with wisdom and religion, as with salt, that we may know how to answer every man. We should speak evil of no man, and not be brawlers, but gentle, shewing all meekness unto all men. In a word, we must speak as those who expect to be judged by the Gospel, which gives us only that true freedom which consists in willing subjection to the law and government of Christ: remembring that by our words, as well as actions, we shall be judged at the last day.

The government of the tongue.

Jam. 3. 2—12.
1. 26.

Mat 5. 33—37

1 Pet. 3. 9, 10.

1 Tim. 3. 11.

Jam. 4. 11, 12.

Coloss. 3. 9.

Eph. 5. 4.

Col. 4. 6.

Tit. 3. 24

Jam. 2. 12,

Matt. 12. 37.

Temperance,

1 Cor. 9. 24, 25

1 Thess. 5. 6—

and 8.

CHRISTIANS are required to be sober and temperate in all things; in the use of meats,

- and drinks, apparel, and all the enjoyments
 and pleasures of life. The natural appetites
 are to be governed with wisdom and resolution,
 that we may not abuse any thing, which
 God hath created and given us for our health
 and comfort, by sinful excesses. *Drunkenness*
 is ranked among the works of the flesh, which
 shut men out from the kingdom of God : and
gluttony or luxurious indulgence in eating is
 equally censured both by scripture and reason.
- 1 Tim. 2. 9. We are taught rather to restrain our liberty,
 4. 4. 5. even in things in themselves lawful, than, under
 Gal. 5. 21. the pretence of freedom, to venture too
 Luk. 21. 34. far on the borders of sin, or offend the weak
 Rom. 14. 14. conscience of a brother. They are enemies
 —23. to the cross of Christ, who make the belly
 1 Cor. 6. 12. their idol, who glory in their shame, and mind
 13. earthly things ; and it is one of the marks of
 Phil. 3. 18, 19. the great apostacy of the latter days, that men
 2 Tim. 3. 4. will be *lovers of pleasures, more than lovers of God.*
 1 Cor. 6. 12. Though all things are lawful which were de-
 13. signed for the use of man, yet all things are
 not expedient, and we must not be brought
 under the power of any : meats are for the
 belly, and the belly for meats ; but it must
 be remembered that God will destroy both it
 and them, and it is dishonorable to a christian
 to suffer his soul to be enslaved to things in
 their own nature perishing, and which must
 soon be destroyed, since he professes to be
 seeking immortality.

Prudence and
 diligence in
 the affairs of
 this life.

- Rom. 12. 11. As believers must not be slothful in the
 Eph. 4. 28. affairs of their salvation, but fervent in spirit,
 serving the Lord ; so they ought to be dili-
 gent in the common business of life, working
 in some honest calling, that they may not only
 provide for themselves and those of their own
 house, but also have something to give to him
 that

that needeth. *They are censured by the Apo- 2 Theff. 3: 11 as disorderly persons who neglect to labor 6-15. and earn their own bread, and idly spend their time from house to house, busying themselves in other men's matters.*

S E C T. IV.

Social Duties.

CHRISTIANS ought to regard *Justice* as *Justice and Fidelity.* *One of the weighty things both of the Law and Gospel. Truth and honesty should appear in all their dealings with men. They must not allow themselves even in the most secret fraud; but are called to renounce the hidden things of dishonesty, and every kind of craft and deceit, as well as open theft and robbery, and shew themselves Israelites indeed in whom is no guile. As they are required always to speak the truth from the heart, so their whole conduct should be upright, and their fidelity should appear in the performance of every promise, and the discharge of every trust. We must remember that the righteous Lord loveth righteousness, and his countenance beholdeth the upright.* *Matt. 23. 23. 2 Cor. 1. 12. 4. 2. 1 Joh. 1. 47. Psal. 32. 1, 2. 2 Cor. 7. 14. Psal. 15. 2, 4. 11. 7.*

BELIEVERS must be full of mercy and good fruits, kind, tenderhearted, abounding in every good work, and ready to forgive the greatest injuries. They are taught to pity the afflicted, relieve the distressed, and freely dispense and give to the poor. They are warned to take heed of *covetousness*, which is *idolatry*; and instructed to be good and merciful, even as our Father in heaven is merciful, and not to be rigorous in exacting even their proper rights, but give up their just claims rather *Mercy and kindness. Col. 3. 12. 2 Cor. 8. 7. 15. & chap. 9. throughout. Luk. 12. 15. Coloss. 3. 5. Matt. 5. 7. Luk. 6. 35, 36. Matt. 5. 38-42.*

ther than do any thing which hath the appearance of revenge or cruelty.

Duties of particular relations.

Eph. 5. 22—33.

6. 1—9.

Coloss. 3. 18, —25.

4. 1.

1 Pet. 3. 1—7.

CHRIST hath given a special command, that *Husbands* should love their *Wives*, even as he hath loved the Church, to regard them even as part of their own bodies, and tenderly cherish them as their own flesh, shewing no bitterness against them. He hath also required *Wives* to submit themselves unto their own husbands, to love them, and be under becoming submission, taking pattern from that love and reverence which the Church yields to Christ. *Children* are required to obey their parents in the Lord, as what is justly due from them, and in so doing encouraged to hope for the promise of life remarkably annexed to that first command of the 2d Table, 'Honour thy Father, and thy Mother'. And *Parents* are commanded to govern their children with such wisdom, kindness, and steadiness, as not to provoke them by ill treatment, or discourage them from their duty; and to take all proper pains to bring them up in the nurture and admonition of the Lord. *Servants* are instructed to be obedient to their masters; not with eye-service as men-pleasers, but in singleness of heart, fearing God, doing every thing heartily as to the Lord and not unto men; pleasing them well in all things; not answering again; not pilfering or embezzeling their master's goods, but shewing all good fidelity. And *Masters* are required on the other hand to treat their servants well, to forbear the severity of threatnings, and give them that which is just and equal, knowing that they themselves also have a Master in heaven. Thus in every relation the Gospel teacheth us to adorn the doctrine of God our Saviour.

Tit. 2. 9—

15.

It

It is a good and pleasant thing for brethren of the same family to dwell together in unity: and christians, being brethren, as they are all the children of God by faith, are required to maintain fervent charity among themselves, and preserve the unity of the Spirit in the bond of peace. They must not seek every man his own things, but every one his brother's welfare. In managing all the affairs of the church, as well as in their more private conversation, their aim should be to edify one another. Every appearance of pride and vain glory, envy, and strife, among christian brethren, and every thing which tends to provoke one another and cause divisions and contentions, must be pronounced opposite to that wisdom which is from above: such things proceed from a carnal spirit and temper, and are declared to be earthly, sensual and devilish. Every christian ought to think soberly and modestly of himself, and instead of being conceited of his own knowledge or attainments in grace, each should be ready to esteem another better than himself. Christian brethren ought to manifest sincere love and tenderness in exhorting, admonishing and reproving each other. The gentlest methods should be used to *reclaim an offending brother*, in a private manner, before the church is informed against him. With all meekness, and pity, and with all proper allowances for humane infirmities, we should tell him of his faults, and not bear any secret grudge in our hearts against him, or be severe in our censures. We must be ready to forgive any personal injuries, though often repeated, as God for Christ's sake hath forgiven us, and must reject none wholly from our charity, whom Christ will not reject at the great day according to the plain decla-

Duties of christian brethren.

Psal. 33.

Gal. 3. 26-28

1 Pet. 3. 8

4. 8.

Eph. 4. 1-6;

1 Cor. 16. 24

Rom. 14. 19

Gal. 5. 26.

Phil. 2. 3.

Jam. 3. 14-16.

Rom. 12. 3

10.

Phil. 2. 1-16.

1 Thess. 5. 14;

2 Thess. 3. 15;

Matt. 18. 14-18.

Lev. 19. 17

Matt. 6. 14;

15.

18. 21-35

Eph. 4. 32,

Rom. 15. 7

rations of the Gospel. And in all *public cen-*
sures the Church ought to proceed according
 Mat. 18. 15—20. to the rules which Christ has given us in his
 word, and imitate his example, who is touch-
 Heb. 2. 17, 18. ed with a feeling of our infirmities, and hath
 4. 14—16. compassion on the ignorant and them that are
 out of the way ; and if a man be overtaken
 Gal. 6. 1—5 in a fault, they which are spiritual should be
 ready to restore such an one in the spirit of
 meekness, considering that they themselves
 also are liable to be tempted.

Honour to be
 given to the
 officers of the
 Church.

To all the officers which Christ has ap-
 pointed in his Church due honor is to be
 paid, especially to those who labor in word
 1 Tim. 5. 17. and doctrine, whom the Holy Ghost hath
 made Overseers of the flock of God. As it is
 Act. 20. 17, 18. the duty of the Elders or Overseers to feed that
 flock which Christ hath purchased with his own
 2 Tim. 4. 1, 2. blood, by preaching the word, delivering to
 them the doctrines and commands of Christ,
 and admonishing and governing the Church
 1 Tim. 6. 3 according to his will declared in his word,
 not as having dominion over their faith and
 1 Pet. 5. 2, 3. being lords over God's heritage, but as help-
 2 Cor. 1. 24. ers of their joy. : On the other hand it is
 1 Thess 5. 12, 13. the duty of the brethren to *know and esteem*
them very highly in love for their work's sake,
 Heb. 13. 17. and to *obey and submit* themselves to their in-
 struction and government, because they watch
 for souls as those who must give an account.
 And since the benefit of the Church depends
 much upon the good reputation of those who
 are its instructors and guides, christians ought
 carefully to observe that rule of the Gospel,—
 1 Tim. 5. 19. *against an Elder receive not an accusation; but*
 Psal. 15. 3. *before two or three witnesses—*, and not easily
 listen to every slanderous report.

It is an express law of Christ, that *they who preach the Gospel should live of the Gospel*, according to that ancient command of the law of Moses,—*Tbou shalt not muzzle the mouth of the ox that treadeth out the corn*. Christians therefore must not think it much, if they whose business it is to sow to them spiritual things, should reap some reward in their carnal things, and not bear their own charges while they are laboring in the work of the Gospel.

due to Ministers.

1 Cor. 9 1—14

1 Tim. 5. 18.

Deut. 25. 4.

MANY *incidental charges* well necessarily arise in the Church in *common with every other society*, and every one ought cheerfully to contribute towards defraying them, out of love to Christ. But especially it is one essential part of christian fellowship, that the Church should take care of the *poor members*, and provide for the necessary and comfortable supply of their wants. This is one of the most direct proofs of our love to Christ, and for this business in a peculiar manner *Deacons* were originally appointed in the Church. Every member therefore ought, on all proper occasions, to shew his readiness to all such works of love, and give according to his ability for the relief of the poor brethren, not by constraint, but cheerfully and without grudging, discovering a bountiful disposition, and not a spirit of covetousness; for God loveth a cheerful giver.

Provision to be made for the poor.

Gal. 2. 10.

Jam. 2 13—17

1 Tim 5 3 4

16.

2 Cor. 8. 7, 8,

24.

Act. 6. 1—7.

1 Cor. 16. 1, 2.

2 Cor. 8 10.

15.

9. 5—7.

CHRISTIANS are taught to be subject unto the higher powers, and to obey magistrates in the exercise of their lawful authority: because the powers which are established in the world are ordained of God, and set up by his providence, not to be a terror to good works but to the evil. They are ministers of God

Subjection to civil Magistrates.

Tit. 3 1.

Rom. 13. 1—

6.

for good to them that do well ; but revenge
 to execute wrath and just punishment
 upon them to do evil. Therefore christians
 are commanded to be subject, not merely
 through fear, but for conscience sake, regard-
 ing the wisdom, authority, and goodness of
 God in the providential institution of civil
 government. While they have the same
claim to all civil rights as other men, they
 ought not to be turbulent and seditious, or
 breakers of the public peace and order. Our

Matt. 17. 24 Lord hath taught us by his own example to
 27. render unto Cæsar the things which be Cæsar's,
 22. 17—22. and unto God the things which be God's ; to

pay whatever tribute or tax is lawfully requir-
 ed of us, and not willingly to offend against
 established laws and customs of government.

1 Tim. 2. 1, 2. We are bound to *pray for Kings and all in*
authority, that we may lead a quiet and peace-
 able life in all godliness and honesty. In

Act. 5. 29. matters of pure religion, we must obey God
 rather than man ; but in civil matters we
 must submit to every ordinance of man for

1 Pet. 2. 13— the Lord's sake, whether it be unto the King
 15. as supreme, or unto Governors and other
 magistrates as appointed over us both by God
 and the King ; for so is the will of God that
 by well doing we may put to silence the

Act. 24. 5. ignorance of foolish men, when they accuse
 christians as enemies to the civil govern-
 ment. These short sentences ought always to

1 Pet. 2. 17. be remembred — *Honour all men — Love*
the brotherhood — Fear God — Honour the
King —.

Now to sum up all ; if christians desire to
 be perfectly acquainted with the mind of
 God, and practice all the duties of religion,
 they must make the word of God their con-
 stant

Jan. 1. 21—

stant study and meditation, and endeavor to be more acquainted with those sacred oracles of truth which will teach them every part of wisdom and righteousness, and furnish them thoroughly unto every good work : and being well instructed in the holy scriptures, and praying always, they may hope for the constant direction and help of the holy Spirit in order to the discharge of their whole duty. In all our conduct towards men, that golden rule which our Lord hath given us will be the best general directory, — *Whatsoever ye would that men should do unto you, do ye even the same unto them* — : and as to every particular branch of true religion in the various circumstances which may occur, a *well-lightened and good conscience* will be our faithful monitor.

1 Pet. 2. 2, 3

1 Joh. 2. 27

Matt. 7. 12

2 Cor. 1. 14

1 Pet. 3. 16

FINALLY, brethren, whatsoever things are true, honest, just, pure, lovely, of good report ; if there be any virtue ; if there be any praise ; we must think on these things, and be followers of those who have set us the most eminent examples of an holy conversation. For if we are diligent in the practice of these things, in consequence of that faith which we profess, we shall make our calling and election sure, and shall never fall ; for so an entrance shall be administered to us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Philip. 4. 8, 9

2 Pet. 1. 10

11.

F I N I S.

